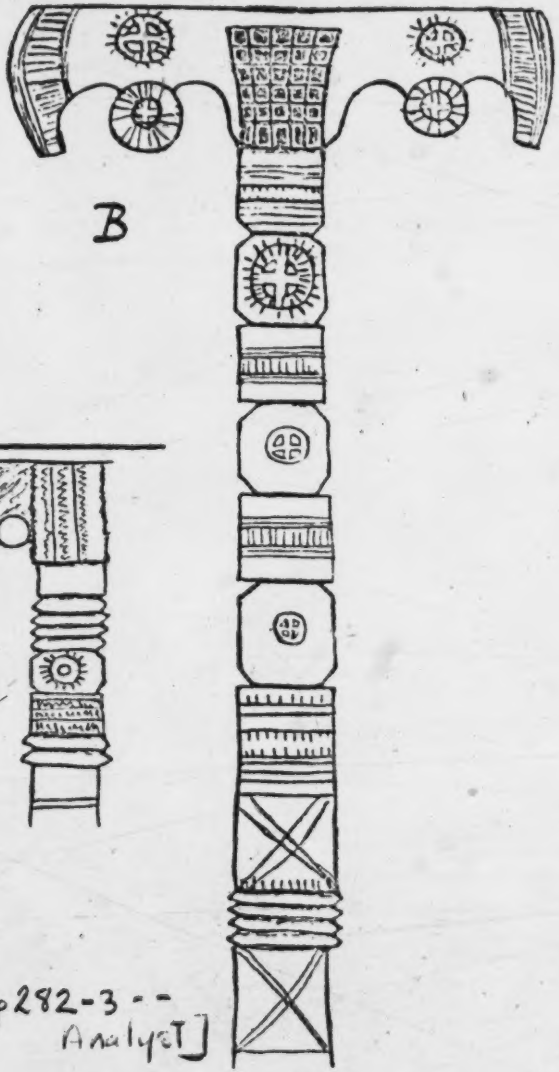
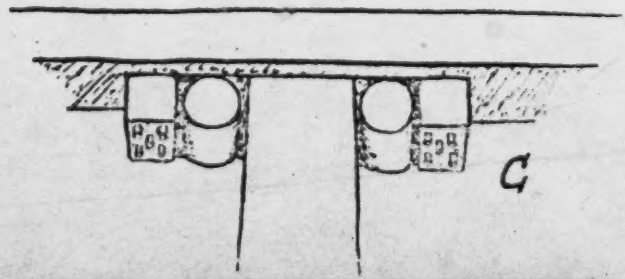
322
342
531



[See text on pp 282-3 -- Analyst]



19: Serjeant U-4 (no date 1949 MM2 Hadhramaut MM2

this reduction should be made, issued a decree (takrīr) defining the wages of the various categories of people engaged in building. The workmen still refused to accept the revised wages, and some left Tarīm and went to the independent Ḥawṭah of Thibī, outside it and beyond Kathīrī jurisdiction. Some however stayed in Tarīm, but worked at collecting firewood, and refused to undertake building. A *modus vivendi* was established through the good offices of Saiyid Bū Bakr al-Kāf, but whereas, before, the wage of the builders had been two three Āl Kāf ḍarībahs per day, which the wealthy had attempted to reduce to one ḍarībah only, after the dispute all the workmen received three ḍarībahs [10].

To revert to the sacrifice on the sās, I noticed in the fine archaeological site of the town known as Am-'Ādīyah [11] that on some buildings an inscription was located at the *corner* of the sās which was constructed of the typical lozenge-backed Himyarite hewn stone, and that it stood about three feet from the ground. Possibly therefore it was sometimes a custom to place inscriptions in the sās about the place of the sacrifice; they could not be placed higher as the wall above this point is of adobe. These particular Am-'Ādīyah inscriptions are very weather-beaten, and to the best of my knowledge no attempt has been made to copy them.

An interesting feature of Ḥaḍramī building is the shape of the columns, generally carved from 'ilb wood, which strikes one immediately as descended from an ancient tradition. In the Ḥawṭah of Thibī near Tarīm, I first saw the curious capital sketched (fig. C.) from below, with its little round pendants underneath the rectangular blocks. Later I realised that this was a very stylized type of capital, derived from a prototype somewhat resembling the examples in figs. A & B., sketched in my field-book at 'Azzān and

[10] Reproductions of the ḍarībah in J. A. S. BUCKNILL, *A note on some coins struck for use in Tarim, Southern Arabia, Journ. of the Malay of the Royal Asiatic Society* (Singapore, 1925), III, 1. It is the coin which has the number 16 written on it. There were about five to six ḍarībahs to the riyāl (kirš franzāwī).

[11] For notes on this town see S. PEROWNE, *'Im'adiya and Beihan, Aden, Antiquity* (London), xiii (1939), p. 50. The author confuses the name امادية with عمادية, but it is really the South Arabian article Am = Al, followed by the word 'Ādīyah. It is therefore « the 'Ādite city » which means little more really than « the ancient city ». I visited it in 1941.

19: Serjeant U-4 (no date) 1949 MM2 Hadhramaut MM2

Ṣa'īd respectively, both in the Wāḥidī, Ḥimyar territory. The Ṣa'īd house had in its clay construction that pattern of recessed surfaces one so often sees in fragments of pre-Islamic architectural ornament. Both of these columns are obviously representations of the palmtree, the capital representing the leaves on the outside, and the bunch of dates in its fibre bag (ḫubrah) on the inside. In all cases the capital which is carved out of a single block of wood, is called kabš or ram, a term which brings to mind the bull-headed columns of Persepolis. The room in which I saw fig. B. was the main reception room of the house called rakaiz (which Landberg gives as the general name for the second storey of a house), and the column was called rakīzah.

The following terms, most not mentioned by Landberg, may be of interest; the list makes no pretence at being near exhaustive, and these only apply to the Tarīm area.

manwar (pl. manāwir), a little oriel window set high in the wall.

miẓyāb (pl. mazāyīb), a hole in the wall at floor-level and the spout to which it leads, projecting outside for drainage (class.).

sawāri, pillars (class.).

safan (pl. asfān & sufūn), a stone base under a wooden column, or round column-drums, roughly six inches in height.

saḥm (pl. suḥūm & iṣḥum), wooden column, (class.).

kabš (pl. kibāš), a horizontal piece of wood, about three feet in length, placed on the top of a column to serve as a capital, below the beam, (class.).

ḳāsim (pl. ḳawāsim), wooden beam lyving on the top of the kabš (cf. Landberg).

širḳah (pl. širḳ), a beam running from wall to wall.

ḳubl (new plur. aḳbāl), Landberg's « solive ».

'akf (pl. 'ukūf), arch (Landberg). Bait mu'akkaf, a house with an arched roof (i.e. holding up the first floor).

ṭāḳ, any arched hole in a wall used as a shelf, and an arch over a window with a wooden shelf in it.

'ammārah (pl. 'ammarīyāt), cupboard.

mirfa' (pl. marāfi'), shelf. Syn. riff (class.).

ḳawām (pl. ḳiwām), a wooden frame in which a door is set. In Tarīm the sides of it are known as lānah.

ḳafā'ah (or ḳafā'at al-ṭāli'), the jamb over the top of the door.

24:Meulen and Wissmann T-3 (1931)1932 MM2 Hadhramaut MM2

than Makalla and was, indeed, an important trading centre before that city even existed. [1]

Under the east wall there is a large open plain, over which the cemetery extends, with some *qubbas* [2] and many mosques at the edge of it. Sayyid Abū Bakr el-Kāf of Terīm has, close to it, a large piece of ground, where he has built a palatial guest-house for relations and friends travelling to and fro between Java and Terīm via esh-Shiḥr. El-Kāf is busy constructing a motor road from Terīm to esh-Shiḥr, which is complete but for the last stretch as far as the coast, a matter of three days by camel. If this junction can be effected, in spite of the aversion to it of the warlike Ḥumūmī Bedouins, through whose territory it passes for the greater part, then perhaps esh-Shiḥr will grow again to fit into her walls.

Before we left the town we made another call on the Governor in charge, who, with the help of the tax-farmer, a well-educated Indian, gave us a hearty, friendly reception. We were conducted past a strong guard of soldiers to an old-fashioned *madjlis*, where the shutters of the windows and the wooden supporting pillars were beautifully carved, and the ceiling painted white, red and black. With grateful relish we partook of tea and a great variety of sweets and of fresh and tinned fruits.

The population of esh-Shiḥr is officially estimated at 9000. It did not seem to us that it could be more than 6000. Yet, as the Westerner does not get to know how densely peopled the big Arabian houses are, our calculations remain fairly uncertain. The town has 36 mosques.

We were compelled to beat a hasty retreat before the rising tide. For safety's sake we were given an extra Ford car and some soldiers. The coral rocks were still just passable, but we stuck in the bed of the wādī. Finally, after much delay and much fruitless exertion, we got free, but there was no time left for the promised meal with our host of Sheḥēr, who

[1] Cf. *Encyclopaedia of Islam*, art. *al-Shiḥr*.

[2] *Qubba* (قبة), is a dome, a cupola, or a cupola-shaped building.